

## GLIMPSES OF MISSION WORK IN CHINA



Roadside Temple in CHINA ~

# CHINESE OPINION OF MISSION WORK

Natives Have Poor Opinion of  
"Rice Christians," But Praise  
Medical Missions.

## WHY FOREIGNERS ARE HATED

## The "Squeezing" That Has Taken the Juice Out of China.

BY WILLIAM T. ELLIS.  
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Tientsin, China.

FOR generations men have been saying that some day the world would have to reckon with China. Now that day seems to have begun. A new China, the huge, teeming, timeless mass, which could be struck in one part without the other parts feeling the blow, there has arisen a new China with a national consciousness, an awakened sense of its dignity and a readiness to assert her own claims. China, the helpless is fast becoming China, the ominous, and that portentous fact cannot too soon penetrate the thick and insufficient complacency of civilization.

For a hundred years the world has been hearing what the missionaries thought of China, nobody inquiring or caring what many thousands of uneducated Chinese thought. We have trained Chinese diplomat, like the wily Wu Ting Fang—whom, by the way, his late official associates in Peking, who have since crowded him out of office, have never ceased to call "that foreign devil, Wu," would deliver double ended opinions concerning the missionaries. But the real Chinese opinion has been difficult to obtain. The Chinese are prone to a full, full congenital inability to tell the truth.

**The Wily Wung as a Prevaricator**

It may be worth while to digress for a moment to illustrate this, again, using Wu Ting Fang, who has struggled hard to gain a recognition in China commensurate with that which he enjoyed in America. On the occasion of his return to his native land, Minister Conger, who seems to have been the most popular representative of this country has ever sent to China, told him that he was to be given the warmest reception at one of the Methodist homes. It was a strictly missionary occasion. Wu Ting Fang, hearing of it, went directly to the host and asked to be excused. When he was furthermore asked bluntly if he might be permitted to make a speech. Then, at the reception, he arose and unobtrusively looking into the audience, he said, "I cannot accept the invitation, he said: "I cannot understand why I should be asked to be present here to-night, and I have wasted a long time about this country." (The host then started the country).

This is the sort of thing to be expected of Orientals. It was of this kind that David said: All men are liars." Yet there is, nevertheless, a special opportunity among the Chinese to-day than ever before. With Western bluntness, many are now expressing themselves concerning China and foreigners. So I have sought the view upon the missionary work of the United States and aggressive Chinese, priests, officials and otherwise, whom I could reach, especially those speaking English. Summing them up, I find a marked absence of opinion; though I have the impression that the official class is hostile to missionaries and foreigners because of the trouble they have made.

Chinese Are Sore Over Wrong

Without taking space to present each man's views in detail, as a summary of what he will give a clear understanding of the situation, it is to be noted that, in addition to numerous Chinese teachers and Christian preachers, and a few business men, we have interviewed Tang Shon Yi, Yale graduate, who ranks second to Yuan Shi Kai in national prominence; Chiu Taotai Liang, of the city, another Yale man, who is now in Shanghai; Ho Hsueh Hsiang, the Imperial Medical College, and an American trained associate, Chuan, who has held several im-

right posts, and typifies young Chinese. Right at the outset the solemnity of the Chinese—over the wrongs that have suffered from foreign imperialism—parent. This new China, which advanced further in the past years than during the preceding two decades, has feelings to be had. She is just waking up to a world of freedom and opportunity. She has endured for decades past; the American boycott was in large part belated reprisal for American treatment of the Chinese immigrants in years past. There has been a dull, inarticulate and helpless sense of antagonism toward all outer barbarians, as foreigners were regarded.

without distinction. No line drawn between those who were feebly in China for China's and those who were professedly serving their own ends. A considerable trace of this indiscriminate hostility still exists even among officials. I found the men with whom I felt distinguishing, as a rule, between missionaries and other foreigners.

an oasis about eight miles from mormere, where it took place. Figulg is one of the richest settlements of western Morocco. It has about a million date trees, and its people have always been noted for their hospitality. The Moors, however, have been always as haters of Christians, and unfortunately it was death for such to enter their oases. About three years ago, when the railroad had not yet reached this point, the Governor-General of Algeria made an expedition from the end of the route to the oasis of Ouedjda. On his way thence on an expedition to Figulg, he was accompanied by a detachment of Spahis, the bravest of these African soldiers, and three companies of the foreign legion, under the command of General de Lamoignon. It was then well known that any Christian who entered the oasis died so at the risk of his life, and one of the Arab officials of the town warned the Governor-General that he had better keep out. He did not heed the warning, and the result was a fight, which lasted five hours, and in which the Moors were victorious. This battle was entirely with rifles on both sides, and the Moors thought they were equal to anything the French could bring forth. A day or so later the foreign legion and three squadrons of cavalry appeared, their force altogether numbering nearly two thousand men.

They brought with them a number of mountain guns and other cannon and placing these more than a mile away, they opened fire upon the oasis and its villages with melinite shells. The explosion astounded the natives. Their mud brick houses were blown to atoms, and the minarets of their mosque cut in two.

The Moors had never heard or seen anything like this, and they soon came almost on their knees to beg the French to desist. Since then the rallé has been a peaceful town. Quinlan and within two years a thriving settlement has grown up here, right at the gate to the pass. Figulus is now safe for a traveler, if he is accompanied by French soldiers, and the French are even building a wagon road to

### An Army of Camel Police.

The French Sahara alone is almost greater than half as large as the whole United States. It extends from the Libyan desert to Morocco and as far south as the Sudan. The French have made this whole region peaceful and is now possible to travel almost anywhere through it. They have troops stationed at every large oasis and have camel soldiers scouring the country and holographing the least sign of disturbance. These camel police are natives mounted on melchris—buckskins that go 100 miles a day after day without tiring. Many of the camel police are Tuaregs, who find it pays better to be employed by the French than to rob the caravans themselves.

selves, as they did in the past; other are Targhis, from a warlike tribe in the eastern part of the Algerian Sahara. These troops patrol the country all the way from Tripoli to Morocco. They act as scouts for the French officers, and are ready to fight bravely in time of trouble. A large number of them are now watching the passage. They go about at wide distances apart and bring in reports of the conditions existing all along the desert frontier.

**Mail Men on Camels.**  
The French have established a service of mail service for the Sahara. The Arab postmen carry mail bags to these fast meharis. Every military station is thus served, and in some places, such as Colomb Bechar and Adrar, there are post-offices, where money orders are issued and a register is kept given. Among the most important stations are those of Agadez, which is a large series of oases some three hundred miles south of here. There are soldiers also at Tidikelt, Igellal and at many other places.

**The Foreign Legion.**

Here at Beni Ounif is a branch of the foreign legion, made up of Germans, Swiss, Italians and Americans. There are also several companies of military criminals who have been sent here from the United States and from other parts of Algeria for punishment. These men are put to hard labor. I met one last night in the French camp. He was an American. His complexion was that of a mulatto, but he wore the trousers, blue jacket and tall red cap of the Spanish, and I took him for an Arab. He was very friendly and told me the truth when he sat down beside me and began to speak English. He told me that he came from St. Francisco, that he had served as a soldier in the First World War, and that he had been in the army. He said

*[Faint, illegible text]*

**The Tuaregs as Police.**

I understand that the Tuaregs are doing the best work of all the Arabs employed by the French. They have been ordered to take the law into their own hands, and have been given good, modern guns. They have practically given up brigandage, and they now sweep over the desert, mounted on camels, aiding the French in their operations.

In order to get the French captain, who is chief of the Arab bureau here, tells me that they are by no means a bad people, and that their bloodthirstiness is largely a result of their past life. They have been robbers in the past, but now that they are employed by the government they make splendid soldiers. They are paid, from twenty to thirty francs a month, and this is a fortune to them. Each man owns his own camel and takes care of it himself; but as the food for both man and beast costs practically nothing, he considers himself rich.

they wear white blaud and black and yellow and black and white, and their heads are like a turban, and then pass them over the nose and mouth and across the forehead, so that only the eyes can be seen. It is said that the veil was originally introduced by the French, and that it is now a mark of fashion and modesty. Another story told me is that the Tuareg men first put on veils as a matter of cowardice and shame. They were surprised to find that the desert was so frightened that they threw down their arms and ran, leaving their families thereupon. The women picked up the swords, spears and daggers and defeated the enemy. From that day until now the women have worn their veils as a mark of conduct of their wives, have adopted the veil, and the Tuareg women still go with bare faces.

Many of the Tuaregs live in large villages, moving about from place to place. They have camels and sheep, and some of them have gardens. As a general thing they are miserably poor, and the women are more so, for the French have far more than most of the world, and their sole profession was robbing the travelers while crossing the desert.

ology, since I came to New York," said the bachelorette girl with light housekeeping propensities. "The buying of eggs was an easy proposition until I got accustomed to the vocabulary of New York egg dealers, for the adjectives and phrases applied to the different grades of eggs here would puzzle even a Philadelphia lawyer. I was in New York so long to learn the 'fresh' egg, according to the New York vocabulary, was simply a 'fresh' egg wasn't actually bad. A little later I discovered that even 'strictly fresh' eggs were anything but what the words would seem to imply. I then experienced my 'near-by' eggs and 'new laid' eggs. The

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For a hundred years the world has been hearing what the missionaries thought of China, nobody inquiring or caring what China thought of the missionaries. Recently, a new Western trained Chinese diplomat, like the wily Wu Ting Fang-whom, by the way, his late official associates in Peking, who have since crowded him out of office, once described as "a man of double devil, Wu," would deliver double ended opinions concerning the missionaries. But the real Chinese opinion has been difficult to obtain. The average foreigner, as a rule, has been lamentably unable to tell the truth.

**The Wily Wu as a Prevaricator**

It may be worth while to digress for a moment to illustrate this, again using Wu Ting Fang, who has struggled hard to gain a recognition in China commensurate with that which he enjoyed in America. On the 15th of March, 1905, the States of Minnesota Conger, who seems to have been the most popular representative this country has ever sent to China, the mission was to visit the Chinese capital, Peking, and to receive at one of the Methodist homes. It was a strictly missionary occasion. Wu Ting Fang, hearing of it, went directly to the host and made a most eloquent appeal. He furthermore asked bluntly if he might be permitted to make a speech. Then, at the reception he arose and unobtrusively took the floor. In response to the invitation, he said: "I cannot understand why I should be asked to be present here to-night, and I hesitated a long time before I accepted."

— THE CHRISTIAN, THE CHRISTIAN.

This is the sort of thing to be expected of Orientals. It was of the East that David said: All men are liars." Yet there is, nevertheless, much to be learned of the Chinese mind that is different from the Western mind. For example, the Chinese are bluntness, many are now expressing themselves concerning China and foreigners. So I have sought the views upon the missionary question among the Chinese. I have talked with the Chinese, officials and otherwise, whom I could reach, especially those speaking English. Summing them up, I find a marked agreement of opinion: all are in favor of the missionaries. But the official class is hostile to missionaries and foreigners because of the trouble they have made.

Chinese Are Sore Over Wrongdoings

Without taking space to present each man's views in detail, as a summary of the whole will give a clearer understanding of the situation, I would say that, in addition to numerous out Chinese teachers and Christian preachers, and a few business men, I have interviewed Tang Shou Yi, a Yale graduate, who ranks second only to Yuan Shih Kai in national influence; Customs Taoist Liang, a rich city, another Yale man, and a close friend of the President Hsu, of the Imperial Medical College, and his American trained associate, Dr. Chuan, who has held several important

Right at the outset the soreness of the Chinese—over the wrongs they have suffered and the humiliations they have endured—has been a constant theme. This new China, which has advanced further in the past two years than during the preceding thousand years, has feelings to be humiliated. She is just waking up to the humiliations she has endured for decades past, the anti-American boycott was in large part a belated reprisal for American ill-treatment of the Chinese immigrants in years past.

There has been a dumb, inarticulate and hopeless sense of antagonism toward all outer barbarians, as foreigners were regarded

without distinction. No line was drawn between those who were professedly in China for China's good and those who were professedly doing their own ends. A considerable trace of this indiscriminate hostility still exists even among officials. Yet I found the men with whom I talk distinguishing, as a rule, between missionaries and other foreigners.

What surprised me was to discover that every Chinese with whom I talked, whether American, Chinese, or British missionaries from the French, had the last-named who have assumed civil authority, and who have created most of the conflicts between the Chinese and the Americans. That subject, however, demands an article by itself.

**In China, But Not Under China.**

The white man is in China, but not of it. He has, as Sir Robert Hart reminded me, more privileges here than anywhere else in the world. He is exempted to no Chinese law. The native regard him with fear and at the same time outward deference. A jiriki-isha man pulling a foreigner does not hesitate to violate all the rules of the Chinese law, and this gives him the subjects of other nations. The privileges which they have not hesitated to abuse. The Chinese believe, and with reason, that every foreigner comes to China as a superior being, and of a superior race.

It is common for white men to treat the yellow as lower animals. I have seen them kicked, beaten, cuffed, shoved, and their queues pulled, upon the slightest provocation. I have never seen a missionary strike a Chinese, but I know of rare cases in which it has been done. I have occasionally witnessed a disregard for the rights and feelings of the native as well as of the Chinese. I saw a missionary. To cite a trivial illustration: My steamer rug was hanging on the arm of a missionary in a crowd of Chinese. One of the latter, impelled by mere curiosity, began idly to finger the texture of the rug. At this the missionary, who was sitting with a snarl, as if the man had injured it. That missionary's chances of helping that man's soul are rather

As a background for consideration of all things Chinese, the regrettable effects of extra-territoriality, and of the white man's sense of racial superiority, must be borne in mind; they will illuminate the report of the missionary's point of view, and the situation, which is awakening, bewildered, from the sleep of centuries. All my interviews with the Chinese have largely exonerated the missionaries from the charge of being "harder upon them" in the preceding paragraph, than the Chinese have been. It cannot be questioned that the great mass of missionaries here are honest, and the Chinese are more honestly endeavoring to serve them. The loyalty of the missionaries to the native, when contrasted with the contempt and disfavor of most other for-

**The Doctor's Good Reputation.**

Whatever fault they find with other phases of mission work—and many have scant patience with the distinctively religious propaganda—the Chinese have unanimously praised the medical and educational branches. Remember that this nation of 400,000,000 persons has no medical science, no hospitals, no missions, and that there is no end of sickness; much of it is due to ignorance and filth. The ordinary medical missionary treats from 5,000 to 15,000 dispensary cases a

So this humanitarian work, which won for its own good record in the tender bodies of the people common in for nothing but praise. Some of the officials manifested sincere gratitude in speaking of what the missionaries had done in this direction for China.

Similarly, concerning the educational work of missions, I could cite only one opinion. Until within five years China has had nothing of what the missionaries have done except as the missions gave the Chinese statesmen, and philosophers were ignorant of the simplest facts of geography, history and nature, such as any ten-year-old boy in America understands. The missionaries have not only freely credit the mission schools with having awakened the educational impulse in the nation, and with having pioneered the way.

cated Chinese, a vowedly non-Christian, displayed such a knowledge of the genius of Christianity as to reproach it for having done so little for China! "Yes," said one, "I grant that mission work has done a little, but in an educational way for China, but nothing like what they should have done." In passing judgment upon the missions and missionaries, most of these Chinese assume the Christian viewpoint, and yet the Chinese Christians treat their own people with greater cruelty and heartlessness than do the foreigners, yet they declare that even an air of superiority toward the Chinese natives is reprehensible on the part of the missionary. A Chinese may revile and beat and kick his countryman, but a foreigner may not speak simply to

him.

**"Rice Christians."**

Despite the fame and unquestioned service of many veteran missionaries to the Chinese people, several Chinese stated to me that the later work of the missionaries is wiser and better than that of former days; or, as one expressed it, that "the past te

ars have accomplished more than the previous ninety. The praise for their work has been pronounced, but this is not unexpected, for one has seen the character and calibre of the recent crop of missionaries—though it would be difficult to see how they could have been otherwise. The missionaries whose fame is part of the history of Chinese missions.

When it came to speaking of the matter of converts, most official Chinese and consular officials shrugged their shoulders. "I think very few of them are honest," said one, "they are the missionaries' money, protection or prestige."

"The missionaries have reached only the lowest classes of Chinese. Careful inquiry among the missionaries themselves has convinced me, as a matter of respect to the situation prior to 1930, that their work had until then been accomplished almost wholly among the poorer people; since 1930, however, many better class have been reached."

On the subject of "Rice Christians," or persons professing conversion for personal gain, several of the best informed Chinese agreed that not only the missionaries but even the converts are honest. One of the most successful of independent native preachers disagreed with this, saying that the percentage is now fully 80 per cent.; probably 20 per cent. are receiving the missionary. This statement was made by a prominent and veteran missionary, who assented. In the independent churches, he added, the proportion of these pretenders is practically negligible, for there is nothing to be gained by trying to deceive a sturdy Chinese church, even if it could be accomplished.

**"Squeezing" and Religion.**

"Love, and squeeze not," was the Chinese student's summary of the preaching of John the Baptist, when he was called upon to translate it into English. "Squeeze not meant do not hurt, or else, you will lose it. It is your due." China is the land of the "squeeze." Everybody through whose hands the golden orange passes feels entitled to some of the Juice. No tradesman, for example, can hope to do business with you unless he pays a "squeeze" to your clerk. This sort of thing is universal in all walks of Chinese life.

Christians are exempt from prevailing Chinese practices, which, expressed in blunt Anglo-Saxon, are plain lying and stealing. At once I began to feel the difficulties of which a person just out of heathendom and a person still surrounded by heathenism, continually labors. One man's cook became a Christian and stopped "squeezing." Soon it became noised about that the cook had become a Christian. Mrs. R.'s supplies were costing her less than her neighbors'. The latter called their cooks to account, who thus "lost face," and they straightway put to work more effective and far-reaching boycott than any labor unions know. The cook and his mistress could not withstand it. Some missionaries cherish the belief that their Christian converts are "good people," that is, more generous opinion is that they differ from others in that they exercise moderation.

A missionary offered to introduce me to a Christian dealer in Jade, thus securing me a place to stay. He frankly said that if I went to the store as a stranger, a mere traveler, I would be charged two or three pesos. "Isn't that un-Christian," exhorting me, "no; that is good Christian ethics!"

Sometimes an American Christian falls from grace—when putting up stovepipes, for instance—by indulging in the use of vulgar expressions in words in Chinese or Japanese or Korean; in fact, as a venerable missionary impressively said, when I remarked upon this: "No people who are not Christians can go far." In the East, however, there is reviling, which must be understood before the meaning of the New Testament injunction concerning reviling can be understood.

of filthiness, and the weight of unspeakable invective which an Oriental can command in reviling are beyond the Occidental imagination. Some times, when I arrived at my hotel, finding to this, I changed to learn of the dismissal of an efficient Bible woman, of unusually high class. The incident had occurred the day before. A purse had been lost on Sunday morning, and the woman who had pressed about it, this Bible woman had on Sunday afternoon gone to a fortune-teller. Then, when remonstrated with, she had reviled another Bible woman, and then that native had reviled her. On Sabbath breakfast consulting a soothsayer, and reviling, has cost her the favor of the church. So it would seem that being a Christian in China is not so simple a matter as it

**Sensible Criticism.**  
Superintendent (to head of firm)—A former hotel keeper has applied to us for a position as travelling salesman for our wines. He says that he has bought wine of us for years.  
Head—I should prefer a clever man.  
Translated from "Alexander's Blatter."